



TRUE CHRISTIANITY AND HOW IT LEADS TO ISLAM

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Introduction

Muslims devoutly believe in Jesus, Moses and all other true prophets. Catholics, Protestants, and Muslims all claim to believe in Jesus. Why, then, are there such differences among his believers? The fact is that his teachings have been misinterpreted and misrepresented. Jesus himself did what a sincere Muslim would have done. He submitted to the will of God. He, further, prophesied the coming of Prophet Muhammad.

This short booklet offers Biblical teachings which disavow some beliefs which are wrongly attributed to Jesus Christ. It tells that there is no contradiction between Islam and true Christianity. True Christianity, in fact, leads to Islam.

The whole purpose of this booklet is to promote better understanding, closer relationship, peace, and harmony between Muslims and Christians.

Jesus said:

“Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment ... I have yet many things to say unto you, but ye cannot bear them now.

“Howbeit when he, the spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatever he shall hear, that shall he speak: and he will show you things to come.

“He shall glorify me: for he shall receive of mine, and shall show it unto you.” (John 16:7-15)

This prophecy applies to the Holy Prophet Muhammad, to whom was revealed the Holy Quran, which is a perfect book, and thus the Prophet Muhammad guided the people unto all truth. The Holy Quran declares that its mission is to guide to the truth (The Holy Quran 46:31). The prophecy cannot refer to the “Holy Ghost,” said to be the partner of the “Trinity.”

The Holy Ghost already existed, and according to the Bible, had come in the form of a dove (John 1:32). It was the Holy Prophet Muhammad, coming after the departure of Jesus, who brought the pure heavenly word. who glorified Jesus, and in whose holy person were fulfilled other signs of the prophecy. Moses also addressed Israelites and prophesied about the coming of a prophet “from among their brethren,” that is from among the Ishmaelites.

God said to Moses:

“I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” (Deuteronomy 18:18)

It was the Prophet Muhammad who was raised from among the Ishmaelites. He was like unto Moses in the fact that he brought a new law as Moses did. It was the Prophet Muhammad, who told the people whatever was revealed to him.

Jesus had said:

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall

he speak; and he will show you things to come.” (John 16:12-13)

The Holy Quran, the scripture revealed to the Prophet Muhammad and presented by him to the whole world, says:

“Today we have perfected your religion for you and completed our favours upon you.” (The Holy Quran 5:4)

These words clearly point out the comprehensiveness of the teaching of the Holy Quran as required by the prophecy.

Oneness of God

Jesus was a staunch believer in the oneness of God. He came to re-enforce the old commandments. He said:

“Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven.” (Matthew 5:17-19)

God commanded the Israelites, according to the Old Testament:

“I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me ... Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or in the waters beneath the earth.” (Deuteronomy 5:6-8)

Over and over again, the Old Testament has very explicitly and emphatically enjoined belief in one God:

“The Lord our God is one Lord.” (Deuteronomy 6:4)

If Trinity, which is so much stressed by Christianity today, had its basis on facts, it would have been explicitly stated in the Old Testament. On the contrary, the teachings of Moses urge us to

believe in one God. Jesus earnestly championed for this unity of God, as the New Testament quotes:

“And Jesus answered him. The first of all the commandments is, Hear O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.”
(Mark 12:29-30)

Moreover, Jesus said:

“And behold, one came and said unto him, ‘Good Master, what good thing shall I do, that I may have eternal life?’ And he said unto him. ‘Why callest thou me good? There is none good but one, that is God, but if thou wilt enter into life, keep the commandments’.” (Matthew 19:16-17)

Thus, Jesus strongly believed in the absolute oneness of God, and enjoined others to believe in it.

“He Does Not Beget”

In the Bible, it is obvious that the words “children of your Father” have been used metaphorically.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

“That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”
(Matthew 5:44-45)

Jesus was not a physical son of God. The Bible refers to Jesus as the son of David:

“The book of the generation of Jesus Christ, the son of David, the son of Abraham.” (Matthew 1:1)

At another place, Jesus presented himself as the son of man:

“And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” (Matthew 8:20)

In the present day Bible, not only Jesus but also Jacob has been called the son of God. Jacob, moreover, has been referred to as “first born” son.

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born:” (Exodus 4:22)

Jesus was not a partner in the Godhead, as was not Jacob. Both of them were beloved prophets of God.

“Nor Is He Begotten”

That Jesus was born without a father does not make him a son of God in any physical sense. Adam had neither father nor mother. The King of Salem, according to the Bible, was born without father and without mother.

“To whom also Abraham gave a tenth part of all, first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” (Hebrew 7:2-3)

Miracles

Prophets produce miracles so that bewildered and wayward man may be led from his chaotic state to a state of firm faith in God. The showing of miracles was not peculiar to Jesus. Other prophets also demonstrated the miraculous power of God. According to the Bible, not only Jesus, but other prophets also made the dead to live again. Elisha was one of such prophets:

“And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

“Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes.” (II Kings 4:32, 35)

It is just a figure of speech when the dead are said to be raised to life by holy divines. Here, life means the spiritual life. The life instilled by the faith in One God:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3)

The following use of the word “dead” beautifully brings out its metaphorical character:

“But Jesus said unto him, Follow me, and let the dead bury their dead.” (Matthew 8:22)

The word “sick” has likewise been used metaphorically in the Bible.

“And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?”

“When Jesus heard it, he saith unto them, they that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.” (Mark 2:16-17)

Besides Jesus, others also have been reported to heal the sick. Elijah cured Naaman of his leprosy.

“Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.” (II Kings 5:14)

Other prophets also performed the kind of miracles Jesus displayed. According to the Bible, Jesus walked on the sea. The Bible also makes mention of Elijah’s having divided the waters:

“And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they too went over on dry ground.” (II Kings 2:8)

Jesus instructed his disciples to raise the dead:

“Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” (Matthew 10:8)

Jesus also said:

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” (Matthew 21:21-22)

At another place Jesus very clearly said:

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”
(Matthew 17:20)

Jesus even assured his believers that they could do greater deeds than those he did:

“Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it’. (John 14:12-14)

From the foregoing Biblical verses it follows that the physically dead have never been brought to life by anyone. If it were possible to do so, a believer in Jesus would be able to give life to the dead buried in the grave. However, Jesus did perform great miracles by bringing spiritually dead persons to life. The lives of the prophets provide us with numerous brilliant examples of such miracles.

Jesus for “The House of Israel”

The mission of Jesus was confined to the Israelites alone. It is unfair to think that his teachings are for all mankind or that they are practicable in this age. Jesus expressly stated:

“I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24)

It may be said that he asked his disciples to teach all nations:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.” (Matthew 28:19)

The repeated injunctions of Jesus, however, manifestly oppose this view. In the light of such unequivocal teachings of Jesus as in Matthew 15:24, one may safely assert that the words “teach all nations” are either mistranslated or misinterpreted. They might perhaps mean that the disciples of Jesus should go to all the tribes of Israelites. The word “nation” may readily be taken as an equivalent of “tribe” in view of the testimony which the Bible itself provides.

For example, the following verses show that the mission of the disciples of Jesus was restricted to the tribes of Israelites:

“Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matthew 19:28)

Jesus emphatically said, while clarifying his mission to the Israelites:

“It is not meet to take the children’s bread and cast it to dogs.” (Matthew 15:26)

At another place Jesus instructed his disciples to avoid the Gentiles:

“These twelve Jesus sent forth, and commanded them, saying, ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel’ “. (Matthew 10:5-6)

The apostles by their actions, showed that the message of Jesus was meant for and confined to the Jews only.

“Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.” (Acts 11:19)

The apostles were disturbed and annoyed when they learned that Peter, on one occasion, had preached to non-Israelites.

“And when Peter was come to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest into men uncircumcised, and didst eat with them.” (Acts 11:2-3)

Thus, the express injunctions of Jesus make it obvious that he was concerned only with Israelites.

Atonement

The present day Christian doctrine of atonement, which is, that Jesus gave his life on the cross for the sins of others, and that one may achieve paradise by believing in this idea of atonement, is based on the supposed sin of Adam. In fact, Eve was held to be more responsible than Adam according to the Bible since she persuaded Adam to eat the forbidden “fruit.”

The Bible says:

“And the man said, ‘the woman whom thou gavest to be with me, she gave me of the tree, and I did eat’ “. (Genesis 3:12)

To present Jesus as sinless because he did not have a father, makes it more questionable, as Jesus was born just of woman and it was woman, according to the Bible, who gave the forbidden fruit to Adam. And, again, what does the Bible say of a person born of a woman?

“What is man, that he should be clean? and he which is born of a woman, that he should be righteous.” (Job 15:4)

Again it says:

“How then can man be justified with God? or how can he be clean that is born of a woman?” (Job 25:4)

The belief in atonement rests on the supposition that every human being is sinful. The Bible refutes this idea. Several persons have been mentioned to be righteous, such as Zacharias and his wife, Elizabeth.

“There was in the days of Herod, the king of Juda, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaran, and her name was Elizabeth.

“And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” (Luke 1:5-6)

Since Jesus’ mission was with the Israelites, as he himself declared (Matthew 15:22-24), the question of atoning for the sins of all mankind does not arise. Furthermore, if death on the cross would have been pleasing to God, if it would have been the instrument of human salvation, he would not have so earnestly prayed for his relief the night before the crucifixion.

The Bible says:

“And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli Eli, lama sabachthani?’ That is to say, ‘My God, My God, why hast thou forsaken me?’” (Matthew 27:46)

The fact is that Jesus did not die on the cross and was spared this humiliation. Thus, there is no basis for the doctrine of atonement.

The Old Testament narrates different ways and mean which can bring forgiveness of sin. This shows that the idea of forgiveness and salvation only through believing in the death of Jesus on the cross, is not supported by the Bible. It says:

“If my people, which are called by my name, shall humble themselves, and pray, and seek face, and turn from their wicked ways; then will I hear from heaven, and will

forgive their sins, and will heal their land.” (II Chronicles 7:14)

The Bible points out that there are different kinds of sins. Some of them will not be forgiven at all. This also contradicts the belief of atonement.

The Bible says:

“Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men,” (Matthew 12:31)

It has been emphasized over and over again in the Bible that everyone shall bear his own burden.

“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.” (Galatians 6:4-5)

“Every man shall die for his own sin,” says the Biblical law which Jesus did not come to change:

“But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, ‘the fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin’.” (II Chronicles 25:4)

In Ezekiel, this way of judgment has been presented in these words:

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

“The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

“ ... But if the wicked will turn from all his sins that he hath committed, and keeps all my statutes, and does that which is lawful and rightful, he shall surely live, and will not die.” (Ezekiel 18:20-21)

The Bible most plainly and firmly has laid down the condition that one must forgive others in order to be forgiven by God. In whatever dogma, theory, or doctrine one may believe, one must act; one must forgive others in order to be forgiven by the “heavenly Father.”

‘The Bible says:

“For if ye forgive men their trespasses, your heavenly Father will also forgive you.

“But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matthew 6:14-15)

Any doctrine which contradicts the above teaching does not present the views of Jesus. These Biblical teachings refute the present doctrine of Atonement, and show that it does not present the true viewpoint of Jesus.

Ascension

The Bible does not approve the idea that Jesus ascended to heaven. There is a strong possibility that some words were changed when the gospels were written very many years after Jesus. There is also the possibility that after the incident of crucifixion the disciples might have used some phraseology having dual meaning, so that people would not know that Jesus was living, and would not try again to kill him. It is possible that later followers might not have understood this phraseology and were led to misrepresent the fact.

Jesus had prophesied that he would go to the lost sheep of the house of Israel and guide them.

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24)

According to the gospel of St John, Jesus tells of his objective and determination.

“And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” (John 10:16)

It is a historical fact that these “lost Sheep” had gone to Kashmir which is in the continent of Asia. If Jesus had ascended to heaven, he could not have gone to the lost Israelites and would have failed in his heavenly task. But he did not ascend to heaven. He went to Kashmir and conveyed his prophetic message to the Israelites in that area.

Jesus admittedly was born of a woman, holy Mary, and the Bible says:

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13)

This shows that Jesus could not have ascended to heaven, as he was born on earth and did not descend from heaven. This matter of rising to heaven is not reported about Jesus only. Enoch and Elijah are also said to have had a similar experience. Concerning Enoch, the Bible says:

“By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God.” (Hebrews 11:5)

We read about Elijah:

“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” (II Kings 2:11)

The existence of such statements concerning other holy persons also show that there is no reason why Jesus should be distinguished from other prophets in this respect. But, the fact remains that no one ascends to heaven physically:

“And no man hath ascended up to heaven, but he that came down from heaven ... ” (John 3:13)

Jesus Did Not Die on the Cross

Jesus did not die on the cross, and he was saved from the humiliation of death on the cross. The Bible says:

“he that is hanged is accursed of God.” (Deuteronomy 21:23)

Almighty God did work to save his beloved prophet from an accursed death on the cross. Jesus fervently prayed that the cup of death on the cross be removed. He said:

“O my Father, if it be possible, let this cup pass from me.”
(Matthew 26:39)

The Bible further informs us that these supplications were heard and accepted:

“Who in the days of flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he suffered.” (Hebrews 5:7)

Jesus had predicted to give the sign of Jonas:

“But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

“For as Jonas was three days and three nights in a whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” (Matthew 12:39-40)

For the sign to be similar to that of Jonas, Jesus must have been alive in the sepulchre after the incident of crucifixion.

Jesus was alive when he was being taken off from the cross. A soldier pierced his side with a spear and blood and water came out which normally indicates life. The Bible says:

“But one of the soldiers with a spear pierced his side and forthwith came there blood and water.” (John 19:34)

Jesus met his disciples after crucifixion and assured them of his life.

“And after eight days again his disciples were within, and Thomas with them then came Jesus, the doors being shut and stood in the midst, and said, ‘Peace be unto you’. Then saith he to Thomas. “Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust into my side and be not faithless, but believing.” (John 20:26, 27)

Jesus was sent to “the lost sheep of the house of Israel” (Matthew 15:24) as he himself declared. It is historically proven that these lost Israelites had migrated to different eastern countries. Jesus in fulfillment of his heavenly mission, went to the lost Israelites and conveyed his prophetic message. In Kashmir, he died a natural honourable death. His tomb, even today can be visited in Srinagar, Kashmir.

The Second Advent of Jesus

Whenever there is a prophecy of the second advent of a prophet, it means that another prophet will be raised in the spirit and power of the prophet sent earlier. Jesus himself explained this point in the case of Elijah:

“And his disciples asked him, saying, “Why then say the scribes that Elias must first come?” ‘But I say unto you, Elias is come already, and they knew him not, but have done him whatsoever they listed. Likewise shall the son of man suffer of them’.

“Then the disciples understood that he spake unto them of John the Baptist.” (Matthew 17:10-13)

Thus Jesus declared that the prophecy of the second advent of Elijah was fulfilled in the person of John the Baptist. In the same way the prophecy of the second advent of Jesus should be understood to imply that a holy person would be raised in the spirit and power of Jesus.

Hazrat Ahmad, The Promised Messiah

In this age of moral and spiritual deterioration, world tension and conflicts – God, out of His infinite grace and mercy, raised a holy person, Hazrat Mirza Ghulam Ahmad of Qadian, India, in the attributive position of Jesus. His objective: to heal the morally sick, to enliven the spiritually dead, and to create a living relationship between man and his Maker. The world had been waiting anxiously for the Promised Prophet, the Promised Messiah or the Promised Mahdi. He claimed that it was he whose coming and appearance was predicted by the prophets of great religions. He proved his claim through numerous signs. At the age of forty he received the revelations, pure words from the Living God, and in 1891 A.D. he claimed to be the Promised Messiah.

Hazrat Ahmad, who lived from 1835 to 1908, showed thousands of miracles which are quite beyond the power of any human being. The beauty of his character, the acceptance of his prayers and magnificence of his signs were unique.

The Bible presents a criterion of a prophet:

“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak or that shall speak in the name of other gods, even that prophet shall die.” (Deuteronomy 18:20)

The words, “that prophet shall die,” can mean that a false claimant of revelation will not die a natural death, or that his movement will not flourish, since all true prophets are known to have passed away, including Moses, who mentioned this standard of judgment.

Hazrat Ahmad continued to convey his divine revelations (Tazkirah) for about thirty years, died a natural death and his movement has been progressing throughout the world.

Jesus presented this merit as a proof of the truth.

“Which of you convinceth me of sin?” (John 8:46)

The Promised Messiah, Hazrat Ahmad, also emphasized that it is inconceivable that an acknowledged truthful and holy person, who may have spent a considerable part of his life-time among his people, could turn out to be an imposter and a liar. Very confidently, he said:

“You cannot accuse me of fabricating a lie, or falsehood or deceit in my life preceding my claims, lest you may think that one who is used to lying may have done the same now. Which of you can find any fault with anything in my life? It is God’s grace that from the very first, He guarded me against evil and made me lead a pious life.”
(Tazkiratush-Shahadatain p. 62)

This indeed was a claim of great courage. No one could raise his finger to point out any evil and no one could accept his challenge.

The acceptance of prayers has been recognized as another important criterion by the Bible:

“We know that God heareth not sinners, but if any man be a worshipper of God, and doeth His Will, him He heareth.” (John 9:31)

The Promised Messiah, Hazrat Ahmad, wrote in one of his books:

“Let us select some sick people and allot them between us and try to heal them by prayer. Then you will see that God will accept my prayers and will heal my patients, but my opponents shall fail.” (Arbaeen No.3, p. 17)

And he tells of his accepted prayers thus:

“I have been given the blessing of abundant acceptance of prayers. There is none who can rival this. I can swear that about thirty thousand of my prayers have been heard and I can provide proof of it.” (Zarurat-ul Imam p. 22)

Thousands of people experienced the acceptance of, and received benefit from, his prayers. Undoubtedly this also was a great heavenly proof in his favour.

Miracles have been earmarked by the Bible as denoting heavenly approval. Peter once said in his sermon:

“Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him.” (Acts 2:22)

Thousands of miracles concerning the health, the life, or the death of certain persons were performed by the Promised Messiah. He challenged with the offers of rewards to anyone who would reply to his arguments, and openly challenged his opponents to compete with him in prayers. Out of his thousands of miracles one which the United States has witnessed, is briefly mentioned here.

A Miracle of Hazrat Ahmad

During the life of the Promised Messiah, Hazrat Ahmad, a person named Dr. Alexander Dowie founded Zion City, near Chicago. He established a great church and claimed to be the Elijah. He said he had come to destroy Islam before the second advent of Jesus. The Promised Messiah, on the other hand, claimed that the purpose of his advent was to remove doubts concerning Islam and to spread its message. In short, both of them claimed to be God-appointed, while pursuing contradictory objectives. It is obvious that one must have been an imposter. The Promised Messiah challenged Dr. Dowie in 1902 and repeated this challenge in 1903:

“I am about seventy years of age, while Dr. Dowie (as he himself states) is about fifty-five and thus, as compared with me, is still a young man. But since the matter is not to be settled by age, I do not care about this great disparity in years. The whole matter rests in the hands of Him, Who is the Lord of heaven and earth and Judge over all judges. He will decide in favour of the true claimant.

“Though he may try as hard as he can to flee from the death which awaits him, yet his flight from such a contest will be nothing less than death to him; calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal.” (The New Commercial Adviser of New York)

This challenge was published in several English and American papers Dr. Dowie did not reply. The American papers questioned his silence. In December, 1903, he responded in his own paper, thus:

"There is Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my feet on them I would crush out their lives. I give them a chance to fly away and live."

But, as predicted by the Promised Messiah the hour of decision was destined. Whether he accepted the challenge or not, death hovered over the imposter. Dr. Dowie, who used to live like a prince suffered the pangs of a deserted and miserable life. His followers forsook him. His wife and son condemned him for having a hypocritical dual character for he publicly denounced and forbade wine, while in privacy he imbibed of it habitually. He was attacked by paralysis, and his feet, which he had said tauntingly, could crush the Promised Messiah, were themselves staggered and disabled.

The American papers commented on this great event. The "Dunville Gazette" pointed out its accuracy:

"Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago." (The Dunville Gazette, June 7, 1907)

The "Truth Seeker" of New York remarked at the grandeur of the fulfillment:

"The Qadian man predicted that if Dowie accepted the challenge, 'he shall leave the world before my eyes with great sorrow and torment'. If Dowie declined, the Mirza said, 'the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion.'

This was the Grand Prophecy: Zion should fall and Dowie die before Ahmad. It appeared to be a risky step for the Promised Messiah to defy the restored Elijah to an endurance test, for the challenger was by 15 years the older man of the two, and odds, in a land of plagues and religious fanatics were against him, as a survivor. But he won out." (The "Truth Seeker" June 15, 1907)

The "Boston Herald," wrote about the victory of Hazrat Ahmad:

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissensions. Mirza comes forward frankly and states that he had won his challenge." (The "Boston Herald," June 23, 1907)

This wonderful work of the Living God, on one hand, provides a strong proof of His existence and power, and on the other, it establishes the truthfulness of Hazrat Ahmad.

Conclusion

In conclusion, we reiterate that it is Islam which exposes the true teachings of Jesus Christ. Islam is an embodiment of the complete, final and universal form of the message which Jesus had prophesied. The Holy Quran, the holy scripture of Islam, is the intact and pure word of God, in which we can trust with full confidence. By enjoining belief in all prophets, Islam invites the world to a common platform of unity, love, brotherhood and peace. Islam stands for the true honour of Jesus. Through Islam alone will be recognized the true exalted position of Jesus, about whom the Promised Messiah Hazrat Ahmad said:

“That I do not hold in esteem the Messiah, son of Mary, only a mischief monger and imposter would say that.”
(Kishti-i-Nooh p. 16)

And,

“We regard the righteous Messiah holy, exalted and pure, who neither claimed to be God nor His son and who foretold the coming of Muhammad the chosen (peace and blessings of God be on him) and believed in him.” (Faiz-i-Maseeh p. 13)